and for the raine. And now beloved I end with this warning from that same prophet to you, to them, and al the churches of God: *if thou turn away thy foote frō the sabbath, from doing thy will on myne holy day, & call the sabbath a delight to cōsecrate it as glorious to the Lord, and shall honour him, not doing thyn owne wayes, not seeking thyn owen will, nor speaking a vain word, then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, & feed thee with the heritage of David thy father: for the mouth of the Lord hath spoken it.*

Isa. 58. 13. 14.

AMEN.

and for the raine. And now beloved I end with this warning from that same prophet to you, to them, and al the churches of God: *if thou turn away thy foote frō the sabbath, from doing thy will on myne holy day, & call the sabbath a delight to cōsecrate it as glorious to the Lord, and shall honour him, not doing thyn owne wayes, not seeking thyn owen will, nor speaking a vain word, then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, & feed thee with the heritage of David thy father: for the mouth of the Lord hath spoken it.*

Isa. 58. 13. 14.

AMEN.

The Triumph of Faith.

A

VERY GODLY, fruitfull and comfortable *Treatiſe on* ROM. 8. verſe 37.

Penned by Daniel Ienkinſon *Maſter in Arts, late of* EMMANVEL *Coll. in* Cambridge, *and found in his Studie at the time of his death.*

1. IOHN 5. 4.

This is that victory that hath ouercome this world, euen our faith.

LONDON
Printed by *Edw. Griffin* for *Sam. Macham*, and are to be ſolde at his ſhop in Pauls Church-yard, at the ſigne of the Bull-head.
1613.

A

VERY GODLY,

Fruitfull and comfortable

Treatise upon Rom. 8.

verse 37.

Preached by Daniel Dyke, Minister of

the word of God at Cambridge,

and now published for the benefit of

all that desire it.

Love vs.

This is that victory that hath overcome the world,

even our faith.

LONDON

Printed by Edw. Griffin for Iohn Bellamie,

and are to be sold at his shop in Pauls

Church-yard at the Signe of

the Bul-head.

1619.

TO THE CHRISTIAN Reader.

Gentle Reader, as it was bountifull loue to his louely Ionathan, *that moued the ſweet Singer of Iſrael, King* Dauid, *to ſhow ſuch kindneſſe to* Mephiboſheth, Ionathans *ſonne, as to cauſe him to eat continually at the Kings Table, 2. Sam. 9. 13. ſo it is Chriſtian loue to my deceaſed (loue worthie) Ionathan, that hath mooued me to giue this his obſcured fatherleſſe Orphan, falling into my hands, the beſt preferment I was able, vz. to liue (as I hope) continually in the houſes, and*

ſomtimes hands (and if God bleſſe my
wiſh) euen in the harts of true Chriſti-
ans; as yeelding a liuely ſent and fra-
grant ſmel of thoſe great Graces which
abounded plentifully in the godly Pa-
rent: and which too ſoone were nip-
ped in the bud, and by vntimely death
reſtrained from the vſe of the Church,
if it may ſo be ſayd without offence to
the higheſt Prouidence, vnder cor-
rection and condition of his moſt righ-
teous will. If this poore Orphan In-
fant the legitimate iſſue of a childe in
yeeres, but of a man for gifts, and an
olde Chriſtian, may chance to pleaſe
and grow acceptable for his fathers
ſake, or his owne ſake, where he
may conuerſe; there is ſome hope, that
in due time (the Lord permitting)
ſome of his Germane brothers may
bear

beare him companie, on this fashion, as good companions for all true Christians, in this wearie pilgrimage towards the celestiall Canaan, whereunto both this and the rest do giue true aime, if I take not my aime amisse. And so hoping, that after the reading heereof, thou wilt confesse thy selfe the abundant reaper of my Loues fruit, I leaue thee in his watchfull protection, who alone sanctifieth all meanes of sauing knowledge and graces vnto his children, crauing but thy prayers for my paines, and resting

one that desires thy true
good vnfainedly
I. A.

THE TRIVMPH of Faith.

Rom. Chap. 8. Ver. 37.

Neuertheleſſe, in all theſe things we are more then conquerours through him that loued vs.

THeſe words may not vnfitly be termed The triumph of Faith, and the glorious vaunt of a reſolued Chriſtian, grounded vpon the liuely apprehenſion of Grace, and the infallible

expectance of Glory. Both which the Apo. hauing euinced in the foregoing Treatise, by instances and reasons aboue exception, he steps in, in the thirty and one verse with an holy challenge, daring defiance to any encounter, disdaine to any Combatant or resolued Champion, that dare enter the lists with him and accept his challenge. What then shall we say to these things, if God be on our side who can be against vs? yea Paule indeed tis somewhat that yee say, if God be on our side who can be against vs? or if they be against vs what hurt can they doe vs? what skills their prowes and opposition, though it were the plotting of Achitophel, or Rabshekahs resolution; when as God playes our part, the Lord himselfe maintaines our quarell, against whome there is neither wisdome nor counsell, neither bodily puissance nor courage in the day of battel? But how can ye make

vs beleeue that God is on our side? how may we be perſwaded that we haue ſuch an approued Captaine, of ſo tried a ſtrength, for proweſſe ſo puiſſant? how ſays the Apoſtle? why I will tell you, he ſpared not his only Sonne, but —— how ſhall he not with him giue vs all things alſo; yea euen himſelfe which is all in all? he that hath giuen vs his Sonne, the heyre of all things, is it likely that he will deny vs matters of any value, of any conſequence? he that hath giuen vs his Sonne, his ioy, and delight, how is it poſſible that he ſhould denie vs himſelfe? nay in that he hath giuen vs his Sonne which is his delight, he hath giuen vs himſelfe. For where a mans treaſure is, there his heart is, and where his heart is there himſelfe is. Now Chriſt being Gods treaſure, and this treaſure giuen to vs, we may well with Dauid challenge the Lord as our owne poſſeſſion: eſpecially ſith our Chriſt is the

treaſure

treſure-houſe of diuine benediction; of whoſe fulnes we haue al receiued: the worker of attonement and reconciliation, that hath made God to be on our ſide, that tofore was auerted from vs. We may well therefore exult, and chaunt out thoſe cheare-full notes of Iſraels ſweet ſinger that diuine Muſitian. The Lord is our light and our ſaluation, whom ſhall we feare? the Lord is the ſtrength of our life, of whom ſhall we be afraid? Heereupon the Apoſtle throwes downe his gauntlet with a challenge to our ſpirituall enemies, to ſee if any of them dare appeare in their likenes or admit of his proffer. But when it will not be, he prouokes them to iudgment. Then, who ſaith he, ſhall lay any thing to the charge of Gods elect? no body anſwers. Tis God that Iuſtifieth, who ſhal condemne? who dare appeare in iudgement againſt vs? If they wil go that way to worke, all is huſht, no body peeps

out

out. And why I pray you, because we haue such a Captain as none dare meete in the feild: such an Aduocate as none dare oppose: such a friend in the court as none dare looke in the face: Christ Iesus, who was dead but is risen againe with Triumph, ouer the powers of death & of damnation, who now sitting at the right hand of God, makes request for vs? Yea saith the Apostle, will none of them apeare? shall we haue none answere in this kind? weele euen to our former challenge, call them out by their names, and see what they will say to vs. Ho, saith he, who shall seperate vs from the loue of Christ? who dare bee so bold as to vndertake that encounter? what tribulation, or anguish, or persecution? &c. Will you say any thing to vs? dare you put in a foot here, yea, I promise you Paule now you haue met with your match, these fellowes will say somwhat to you, they will put you

to

to your ſhifts I tell you, for heere we go to the wall, Theſe will not greeue and annoy and purſue vs, but depriue vs alſo of life, and ſpirits, and leaue vs breathleſſe and liueleſſe and ſouleleſſe: and yet this perill is ſo inuitable, that beſides wofull experience, tis the verdict and doome of the diuine ſpirit, that for thy ſake are we killed all the day long, wee are euen counted as ſheep to the ſlaughter. What ſay you to this Paul? Do not theſe coole your courage, doe not theſe make you to pull in the head? Do you not thinke that theſe will abalienate you from Chriſt? lay your honour in the duſt, and your hopes in obliuion? Neuer a whit ſayes the Apoſtle, for why ſhould they? why! I will tell you what: All theſe that yee haue named, let them bandy themſelues together, with their beſt forces: let the Deuill be their leader, and bee their warriour: all come ruſhing againſt vs

with

with the extremitie of their malice, why they hurt vs not an hayre, they get neuer a foot of ground from vs, neither is our ſpirituall eſtate in any hazard by all their ſtratagems, though they ſpew out the very gall of their bitterneſſe, the height of their malice, though they ſtrike ſtraight downe without any remorſe, and make euen a lane before them as they goe, yet neuertheleſſe this is our reioycing, this is our triumph, and our crowne of glory, that the day is ours, the field is won, ours is the conqueſt, for in theſe, yea in all theſe things we are more than conquerors, through him that loued vs. Which words (as you ſee) by the Apoſtles Reioynder to the foregoing challenge, vpon a ſuppoſed acceptation, who ſhall ſeparate vs from the loue of Chriſt; Tribulation and anguiſh, &c. they take vpon them the combat, they will bee the men that ſhall doe it? The Apoſtle

herevpon

hereupon replies, and returnes his speach in a disiunct proposition to this purpose, Well sayes he, suppose that all these sellowes, you tribulation, &c. doe seaze vpon vs, as wee know they may, and doe vs the worst that they can, as we are sure they will: for, for thy sake are wee killed all the day long, we are euen counted as sheepe to the slaughter: neuertheles we haue no cause of discomfort: for though we be afflicted on euery side, yet are we not in distresse, though we be in pouertie, yet not thereby ouercome, though we be persecuted, yet are we not forsaken, in a word, though wee be cast downe we perish not, yea we are so far from the foile, that in all these things we are more than conquerors through him that loued vs. As if the Apostle had said, Suppose we be in tribulation, yet tribulation yeelds experience, and experience hope, and hope makes vs not ashamed, nay

it

it giues vs confidence and acceſſe with boldneſſe. Say we be in perſecution, and that the butchers of Gods Saints get vs into their fingers, yet ſo, that wee reioyce vnder the croſſe and count it a crowne, we are ioyfull in bonds, and deeme them freedome, yea our very ſtripes are the marks of the Lord Ieſus. ô glorious laſhes! Say we be in anguiſh, that that bitter fellow hath laid hold on vs: yet ſo, that though heauineſſe lodge for a night, and will not let vs feele the ſoftneſſe of the pillow, yet ioy comes in the morning, the Lord renuing his mercies. Say we be in nakedneſſe, that we haue neuer a rag on our backs, nor ſo much as an old ſacke to creepe into, yet this is our comfort, that one day we ſhall haue heauenly veſtures, rich robes, and long white garments, ſcarlet with pleaſures & golden abiliments. Say we be in perill, in the extremitie of hazard, yet ſo that in the greateſt

dangers

dangers wee expect the Lords deliuerance: with Dauid ready to bee slaine, wee comfort our selues in our God: with Ionas wee seeme to be cast out of his sight, yet with the same Prophet wee remember his holy temple, his former mercies. In a word, say, wee bee vnder the sword, euen in the iawes and sanges of death, yet this is our rejoycement, that euen in death there is life, death it selfe is great gaine, the graue is his aduantage. For blessed are the dead that die in the Lord, well therefore may we be said to be Conquerors, yea more then conquerors through him that loued vs. So that to come to our purpose, we haue in this Text two things obseruable, the Triumph of a Christian, the victorie of faith; the ground of that triumph, the loue of Christ. The victorie of faith makes vs more the conquerors, wee obtaine that victorie through him that loued vs. Our obseruation

shall

ſhall bee none other than the Apoſtles owne aſſertion: That the elect of God his owne peculiar, haue this prerogatiue (a matter of ſpeciall eſteeme) that howſoeuer they be encompaſſed with many afflictions and grieuances, yet in all exigences, they winne the day, they atchieue the conqueſt, they are more than conquerors. Or in a word what preſent enemies ſoeuer they haue waging warre againſt them for the heauenly inheritance, they bring them vnder, they doe more than ouercome them. This is the verdict of the diuine ſpirit vttered from the Oracle of truth, in this text. To the explaning whereof two things are to be vnfolded. Firſt, who bee our worldly enemies heere intimated, next, how we may be ſaid to be more than conquerors. The Apoſtle aimes at both: at our enemies in that he ſaith, In all theſe things: at our conqueſt, in that he ſaith, We doe

more than ouercome. Our enemies included in the former words, are recited in the verſe foregoing, and marſhalled as it were in battell aray, Tribulation, &c. A great troope, I promiſe you; a terrible armie. So that I may well ſay of their number with Iehorams watchman, I ſee a companie, and of their comming, tis like Iehu the ſonne of Nimſhi, for they march furiouſly. And to giue you a view of their ſeuerall forces & proweſſe, in the forefront is placed tribulation, ἡ θλῖψις, and it doth properly note out vnto vs, all ſuch bodily grieuances and afflictions, as doe offer violence vnto our outward man, and put it to preſſure and torture. The next is anguiſh στενοχωρία, in which ranke doe march all ſuch inward vexations, as doe euen hem in and ſtrayten the ſoule and bring it into a narrow roome, that it wants the vſe of it ſelfe and is brought to it wits end. In the third place is perſecution

secution Anyues, which is as it were a seconding of the former forces, by a continuall supply of might and malice to aggranate our grieuance, and to continue our vexation. The next is famine, want of food necessarie, an enemie that the Wiseman prayes against Prou. 30. of which kind is Nakednes, likewise, Want of vesture to couer our shame, and keep vs from annoyance, the one being an enemie to the backe, the other to the belly. Vpon these two bands followes Peril, and therin all the dangers that do or may betide vs in this present life, and put our state in hazard. And the last the sorest enemie is the Sword, all kind of violent death which the godly are put vnto, for the profession of the Lord Iesus, and the testimonie of a good conscience. These are our enemies which heere are mustred against vs: and infinite more of the like kind, vnto all which the Deuill is the chiefe leader, the ge-

nerall of the armie, that great commander, who puts in vre, the best of his policie, and the proofe of his ſtrength to giue vs the foyle. And that wee may ſee by his manner of ordering them, how that he leaues the ſoreſt till the laſt, euen the ſword to diuide aſunder the life and the ſpirits, that if all the former, tribulation, anguiſh, &c. will not bring vs on our knees, yet that may be ſure to ſpeed: and rather than looſe that, we will vndergoe hard conditions. I but may ſome man ſay vnto vs, how is it that Satan himſelfe is not heere ſet againſt vs, ſeeing he is that great Muſter-maſter, the commander of ſo many Legions, he it is that owes vs all the ſpite, and ſets all theſe a work: but for him all their blowes were but fleabytings, eaſily awarded; all their plots but like Sampſons bonds eaſily broken. The anſwer is that Satan is not heere excluded. Hee is not like thoſe careleſſe Kings that

will lie at home, and send their Leiuetenants; not like Dauid gazing vppon his Pallace; when as Ioab is in the brunt of the battell; nor like Sonacherib in his Temple at home, when his Captaines be marching abroad; he is alwaies at hand in the forefront, & in the rereward, in the midst, and at either wing, but the reason as I take it, why he is not here expressed, is, because his warfare is spirituall, and not so easily discerned in it selfe, but is manifest vnto vs, in these his soldiers, and 2. in regard of our meanenesse and foolish disposition, who commonly stand in more dread, of these his attendants, then of Satan himselfe. Whereas on the contrary, we should learne this spirituall wisdome, a speciall point of military discipline, not so much to looke at these things as punishments of sin, for so the sting of them is taken away in Christ, but especially as they are Satans Ianizaries,

his accomplices in whom he seeks to worke our ruine, to depriue vs of the hope that we haue here in God, and of the happinesse that hereafter we expect in heauen. And thus you see beloued, what fellowes they be, that we are to grapple withall, we had need to be no children that must go to this geare, if these be they whom we must conquer. Why but you will say, is it possible that euer we should deale with such as these? is ther any hope that euer we should get the victory of such aduersaries? who cannot be hurt themselus they are impenetrable, all the dager lights vpon vs: if any body go to the wall, tis we, if any body catch the foile, it must needs be we. yea, indeed are ye at that point: nay but by your leaue S. Paule telleth vs an other tale, the diuine spirit will giue vs better hartning, for he saith heere that we are conquerors already. Conquerors? yea more then conquerors, through

him that loued vs. yea will you say, and you can proue vs that point, it is some thing, it is a matter worth the talking of, if you could assure vs of the victorie, before we goe into the field, you would put some life and and spirit into vs. Well (beloued) me thinkes you may easily bee perswaded of this, if wee had no more suretie but the promise of the diuine Spirit, the warrant of this Scripture, tis sufficient to giue vs encouragement. Suppose that two men were going into the field to reuenge their priuat wrongs, and a third man that had the mastry and commaund of them both, in so much that he could bid them giue ouer when hee will, hold their hands at his owne pleasure, so that neither of them could strike a stroke beyond his designement, and this man should say to one of them, be not dismayd, but haue a good heart, for I will stand by thee, and hee shall not giue thee a blow to

do thee hurt, nor ſtrike a ſtroke but as I think good, but as for thee I wil giue thee thy free ſcope to doe thy beſt, thou ſhalt aſſuredly giue him the foyle, would this man now doubt of the victorie? would hee be afraid to meet his foe in the very face? O, fy, no, he would goe with courage and reſolution, and why? why? becauſe the victorie is promiſed him. Why (beloued) the Lord hath Satan in his power, he is at his becke, all theſe his follwers are at the Lords command. Further then he permits they can neither ſtrike nor ſtirre, but as he ſayes to the Sea, ſtay thy proud waues, and to the deuouring Angell hold thine hand, tis enough, ſo if he but ſpeak the word, theſe haue done, not a word, nor a blow. Now this Lord heere of this power and commandement, hee promiſeth he will ſtand by vs, hee aſſures vs we ſhall haue the conqueſt, hee ſends vs word ſo from heauen by his ſpirit, ſpeaking

in

in the Apostle. Why? shall wee doubt now? shal we distrust the issue and euent? vndoubtedly, if we beleeue not we doe, for as he that beleeueth hath sealed that God is true, so hee that denyeth credence to the promise, denyeth credit to God. O then let our faith embrace this promise, and we are sure. All things are possible to him that believeth. When the people of God were to wage warre with their enemies, and came to God for counsell, if he said but once goe vp, they were presently all in armes, yea so resolute were they vpon this assurance, that when they were to fight against their brethren of Beniamin, for the reuenge of a notorious villanie, Iud. 20.28. and two daies before had had the foile throw their owne rathnesse in ill handling a good cause: yet the third day when the Lord bad them go vp with hope of victorie, they readily obeyed and sutably ouercame them. Would

they

they put their affiance in God for
bodily victorie, and shall not we rely
vpon him for a spirituall conqueſt
Was hee then a God of his word in
meaner affaires, and shall he not now
be trusted in greater employments
Far be it from vs beloued, the Lord
being the same in power, in loue, in
fidelitie: being able by his power
willing by his loue, and faithfull in
his promise, that wee should either
deny his power, disclaime his loue, or
call his fidelitie into question, seeing
he hath heere affirmed, we shall be
conquerors: elſe where assured, that
hel gates shal not preuaile against vs:
and daily giues vs experiment of his
speciall aide and assistance, and of the
victorie of faith, which bringeth vn-
derfoot all worldly encumbrances
But that we may giue more euidence
to this truth, let vs take a view of it
in the experiment of Gods Saints
and let vs see how in closing with
these our enemies, wee get the victo-
rie

nie, and all the Apostle heere tels vs, we do more than conquer. It were well, if we might but ouercome, and that we are sure of, for our faith ouercomes the world, and it quencheth all the fierie darts of the deuil, giues them a recoyle, and him a retraite. For if we stand to it, he runs away, if we resist him, he flies from vs, and when the Captaine is gone, these fellowes are like the Philistims, they will either runne after him, or turne to our side and helpe vs to war against him. But that we should not ouercome onely, but be more than conquerors, this is the preheminence of a Christian souldier aboue all other warriours. But may that bee, may some say? I answer, we may be said, to be more than conquerors in 4. respects, which I wish you to take notice of as worthy obseruation.

1. In that before wee enter into the lists, wee are sure of the victorie: worldly conquerors we know, are not

not sure of the day, before they goe to the field, they are not sure of the victorie, till they see the end: and therefore if Achab threaten Mica, it must be but with yffs & ands: if I returne in peace, then Mica must pay for the pinnes: If Rabshake will needs dominere ouer Gods inheritance, and sound the retraite before the Alarme, hee shall be taught to know, that his tongue was a little more hastie then his wit, for the issue of war is doubtfull, and he that puts on his armour, may not exult, as he that puts it off. But we (beloued) that march vnder Christs banner, haue this priuiledge aboue al worldly Martialists, that we are sure of the victorie, before the fight, we are sure to returne with Triumph and Renowme at least for the finall Conqueſt. Insomuch that that which the old Israelites had sometime assured by diuine verdict, we haue alwaies assured by the vertue of the promise

and

and the current of the couenant of Grace. The truth whereof is most apparant, In that Christ our Capt: hath subdued their forces, he our head hath led them in Triumph, this conquest is appropriated to vs, the like victorie according to our Model is merited for vs. The power of his strength is daily at hand to giue vs strength, to affoord vs assistance, to infuse courage, & adde dexteritie, how we may handle our spiritual armour, how we may take our foes at aduantage, and how we may best giue them recoyle. So that, that which is counted meere folly amongst men, in Christianitie is held a point of wise resolution, vz. to triumph before the victorie: for before the victorie, we are sure to be conquerors, & in this surely more than conquerors. 2. We are more than conquerors in this, that we who euerie way are so silly and simple, of so meane forces, and so litle power, doe

obtaine the victorie. In earthly conquests, we know the victorie is vsually obtayned by valiant and resolute Spirits, great Commanders, and experienced souldiers; as the worthies of Dauid, the sonnes of Zeruiah, but here it is far otherwise. We that are very earth-wormes, the outcast of the world, in the hands of all these grieuous aduersaries, Tribulation, anguish, &c. euen as Lambs before the rauenous creatures, as little Dauid before that Gyant-like Goliah: we, I say, that are so vnequall matches, we breake through all their forces like the three mightie men through the host of the Philistims: they be all subdued vnto vs, death it selfe the last enemie is turned into life, Bethmaueth into Bethel, the doore of death into the gate of heauen. So that a Christian lying in the agonie and anguish thereof, and finding small solace in regard of the exigent, when it pleaseth the Lord to

open

open the eyes of his ſoule, by deliuering it from the priſon of his bodie, as he did Iacob from his dreame, lying in the field, he may well ſay with that holy man, This is the houſe of God, and I was not aware, this is none other then the very gate of heauen. But to our purpoſe (beloued) If you ſhould ſee a little boy, bicker with a mighty Giant, of great ſtrength and puiſſance, and that he ſhould bring him vnder, giue him the ouerthrow and quite vanquiſh him, would ye not ſay, the child were more than a conqueror? Surely the Iſraelites thought ſo of Dauid, and ſutably they gaue him an eminent and ſuperlatiue applauſe in their triumphant gratulation, Saul hath ſlain his thouſand, and Dauid his ten thouſand. Why euen ſo it is with vs, we that are thus weake and feeble and vnweldie to ſee too, that haue neither forme nor beautie in vs, nor any thing to be deſired, we obtaine

the

the victorie. And that God, who doth by the foolishnesse of preaching confound the wisedome of the wise, by the weake and despised things of the world, make the strong to stoope and lay their honour in the dust, and their port in obliuion, that God (I say) perfits his owne strength in our weaknes, & assists vs so with the sufficiencie of his grace, that we may well be said to be more then conquerors. Againe we are more then conquerors, in that by euery victory we grow the stronger, yea by euery foil we grow the more puissant. Worldly conquerors (we know) tho they win the victory, yet it is vsually with the losse of much blood, their forces are long time after much weaker, and therfore the lesse vnable to bicker againe. But we (beloued) get the better by all these brunts, we get more strength by all our incounters, not in experiment only, but likewise in ability,

ability, if not ſomtimes for the preſent yet alwaies in time conuenient. If we be in tribulation, why Peter telleth vs it bringeth forth patience, and patience experience, and experience hope, and hope maketh vs to lay faſter hould vpon God, and to hould vp our heads with comfort. So that for one affliction we get fower vertues, for one enimie fower aſociats; for tribulatiõ, namely we are armed with the buckler of patienc, the breſtplate of experience the helmet of hope, and the ſhield of faith, and what looſers then are we by the bargaine? are we in affliction, why Dauid will tell vs it was good for him that he was afflicted, for therby he learned to keep Gods law. Did not he get good ſtrength? before he could not make ſtraight ſteps to Gods ſtatutes. But he was ſetting byaſſes and compaſſes, hee went limping and ill fauouredly in the way to heauen, but now, now

he had learned to goe vpright, and to runne with cheerefulneſſe, and ſo ſhall we doe (beloued) if our afflictions bee ſanctified vnto vs. Are wee reuiled and perſecuted for the name of Chriſt and the profeſſion of his trueth? why Chriſt tells vs we are happy and bleſſed. The Apoſtles thought they were highly dignified, yea ſtrangely preferred, that they were thought worthy to ſuffer any thing for the name of Chriſt. And ſurely it is an high dignitie, to be a Captaine as it were againſt Satan, and to breake a ſpeare, in the cauſe of Chriſt. For this encouragement wee get by it, that whereas before we were aſhamed of the name of Chriſt, we were afraid to profeſſe the truth, now we are as bold as Lyons, and as reſolute as may be in the cauſe of God. Peter that before durſt not looke a ſilly wench in the face, but would ſweare and lye, rather than he would take

notice

notice of Christ, is now of so courageous a spirit, that he dare euen stand for him to the very face of the high Priest and the Elders. Is Paul in bonds and imprisonment for the Gospell? why that gaines freedome to the Gospell, and makes it famous euen in Neroes court. Is Lazarus ready to starue for hunger, and in the faintnesse of his spirit does hee giue vp the ghost? I, but what loseth he by that? what looseth he? nay he is a great gainer, for hee comes so much the sooner to heauen, for death the Lord of our enemies is swallowed vp in victorie. I, it is made a passage of life; being past it, we are out of all gun-shot, for then for euer we are conquerors, our triumph shall be celebrated to eternity, the greater danger the more glorious victorie, thus wee are likewise more than conquerors. Lastly, wee may bee said to bee more than Conquerors, in that, when we seeme to

be ouercome, and all men deeme we haue the foile, why then haue we the day, then doe we celebrate the Triumph, then wee may ſing with Deborah, O my ſoule thou haſt marched valiantly. This is eſpecially ſeene in death, when as that fearefull Combatant, that gaſtly Aduerſarie, aſſailes vs, and ſets vpon vs, and therfore wee will inſtance onely in that, and ſhew you, how euen in death, when we are laid full low, why then is our Triumph at the higheſt, our Conqueſt is moſt ſupereminent. A ſtrange concluſion to humane reaſon, but an euident truth to the eye of faith. For when as the godly are brought once to this paſſe, that the wicked haue bereaued them of their liues, O, then they thinke all is well, they are rid of them, they haue now brought them vnder. So the Deuill thought, and hee could get Chriſt nayled to the croſſe once, all was well, nay, but and if he be laid in the graue

graue once, and the ſtone ſealed vp, all is ſure, there will be no more talking of him, vnleſſe it be in diſgrace, to call him a deceiuer, who ſaid, he would riſe within three daies, but could not, and therfore there would be no more doings, vnleſſe his Diſciples ſhould come and ſteale him away by night, to gull the people. But they would watch them for that, they would ſet ſouldiers to keepe the Tombe, and ſee who durſt be ſo bold, as to come and ſtirre it. Thus the Deuill and his impes did euen dance as it were vpon the graue of Chriſt, and fetch their friskes and Moriſcoes as it were, ſinging as it is in the Pſalme: Surely hee is now ſo low, he can neuer riſe againe. Thus they trampled vpon him, as vpon a dead Lion, but the mightie Lion of the Tribe of Iudah, roſe valiantly from the dead, grappled with that mightie Dragon and ouerthrew him: and like that valiant Sampſon

caried the gates of Azzah, the gates of death vpon his backe in triumph, ſo that they are now no more the gates of death, but the gates of life, whereby all the godly enter into glory. So that if the Deuill come vnto Gods children and tell them, skin for skin, and all that a man hath will he giue for his life, they may tell him he lyes, for if it ſo pleaſed God, they had rather giue all they haue to be rid of their life. If I ſhould here enlarge my ſpeech, to relate the valour, and confidence, and reioycement that the conſtant Martyrs and faithfull witneſſes of the Lord Ieſus haue had, in ſuffering for his truth, I might liuely paint out vnto you, more than a conqueſt. Steuen vnder the ſtones ſees heauen open, and Chriſt at his Fathers right hand, ready to receiue him: the apprehenſion whereof did euen ſo ſolace his Soule, that hee laid downe his life with ſolace, ſhowing greater valour

in bearing the blowes, then they crueltie, in their enraged malice. We read in the ſtories of the Church, of a young man that was put to the racke, for the profeſſion of Chriſt, and being kept vpon it with much torture from morning to noone, hee lay all the while quietly, with a ſweet ſmiling countenance, as one that had been in a pleaſant ſlumber: which being much admired, when he was deliuered from the racke, it was demanded of him, whether he felt no paine all the while, becauſe his countenance was ſo cheerefull, he anſwered indeed that hee did feele ſome paine, but all the while (as hee thought) there ſtood by him a beautifull yoong man, who wyped the ſweat off his face alwayes, and beſprinkled him with cold water, inſomuch that the paine was greatly allaied, and it was not ſo much, when he was on the Racke, as after he was taken off. How euer all the godly

haue not ſuch extraordinarie appa-
ritions ; yet they haue the power of
Chriſt ſupporting their weakneſſe,
and the preſence of the ſpirit, giuing
them courage and abilitie, to beare
all with courage that is laid vpon
them, for the name of Chriſt. I
might giue many inſtances of rare
conſtancie in this our Land, in the
time of Queene Mary, in which the
Lords people did euen after a ſort
ſeeme lauiſh of their bloud, to ſhed
it for the witneſſing of the Lord
Ieſus, who had not ſpared to ſhed his
hearts bloud for them. Who all be-
ing ayded by Gods ſpeciall aſſi-
ſtance, did breake through all diffi-
culties, and freely gaue their liues for
the Goſpell, and therein became
more than conquerors, in that being
conquered, they conquered, yea in
that they ſeemed to bee ouercome,
therein ſtood the very glory of their
victorie: for that ſame Chriſtian va-
lour the Lord had put into them, it
made

made them reſolue to cleaue to Chriſt in life and in death, to make him their portion. To which purpoſe excellent is that ſpeech of that Reuerend Hooper, laying out vnto vs the combat betweene the frailtie of the fleſh, and the reſolution of the ſpirit: and letting vs ſee how the grace of God preuailes, againſt the diſgraces and greeuances of the world.

Impriſonment (ſaith he) is painfull, but yet libertie vpon bad conditions is more painfull. The priſons ſtinke: I but not ſo much as ſweet houſes, where the feare of God is wanting. I but we muſt be alone and ſolitarie: why it is better to be ſo, and haue God with thee, then to be in companie with the wicked. Loſſe of goods is great: But the loſſe of Gods fauour and grace is greater. I, but I am a poore ſimple creature and cannot tell how to anſwer, before ſuch a great ſort of noble, learned, and wiſe:

» wiſe: It is better to make anſwer be-
» fore the pompe and pride of wic-
» ked men, then to ſtand naked in
» the ſight of all heauen and earth, be-
» fore the iuſt God at the latter day.
» Why, but I ſhall die then by the
» hands of the cruell man? Why he is
» bleſſed, yea a thouſand times happy,
» that loſeth this life full of mortall
» miſeries, and findeth the life full of
» eternall loyes. Thus (beloued) the
» holy ones of God haue reſolued to
» lay downe their liues for the Lord
» Ieſus, and in looſing their liues, they
» haue found them, for they haue
» found Chriſt the life of their ſoules,
» according to his promiſe, He that
» loſeth his life for my ſake ſhall find
» it, and haue they not then been vali-
» ant conquerors? yes vndoubtedly
» more than conquerors. The vſe of
» all this that hath been ſaid, is, to let vs
» ſee the excellencie of a Chriſtian, and
» what a priuiledge it is to be the child
» of God, for euery ſtate is ſanctified

vnto

vnto vs, and we thereby are brought nearer vnto God, and therefore alwaies to reioice, continually to solace our selues in the Lord, and in him to cheere vp our spirits in euery condition, knowing, that the most grieuous estate we can be in, is sanctified vnto vs, and that when God lets any crosses betide vs, why it is because he hath some good to worke vnto vs out of them, either that hee may thereby curbe some sinne, and so driue the Cananites out of his owne Inheritance, or else that he may giue vs scope to exercise the graces wee haue receiued, and so to make vs more nimble and actiue, more politicke and experienced against a greater encounter. And therefore wee should not be so timorous and faint-hearted, as we be, at the very hearing of any affliction comming toward vs, like the Israelites running away at the very sight of Goliah, no, wee should plucke vp our hearts, and

cheere

cheere vp our ſpirits, knowing that the greateſt of our aduerſaries is but an obiect for vs to ſhew our valour vpon, and to make proofe of our ſpirituall puiſſance. Why, what care I how ſtout mine aduerſarie be? what doe I feare how ſtrong an arme hee hath, or what a big legge or how well appointed he come, when as I know I ſhall ouercome him? The ſtouter he is, and the better weaponed hee comes, the more ſhall be my glory, for I know (relying vpon God) I ſhall giue him the foyle, and therefore the better he is appointed, the gladder I am. Thus ſhould our hearts riſe within vs, and euen leape for ioy, that we may haue an opportunitie to ſhew our loue to Chriſt, and to beare a ſtroke for his ſake. And therfore if God ſhould call any of vs to greater triall, euen to looſe our liues for his truth, yet ſtill wee ſhould reioyce, knowing, that the greater the outward greeuance is,

the

the more neere it brings vs to God: and that God vnto whom it brings vs, is ſo gratious, that where our triall and combat is the greater, he ſupplies and ſeconds, yea and doubles his ſtrength the power of his ſpirit. And againe tis a ſpeciall prerogatiue, and an high grace for a Chriſtian, that God ſhall chuſe him out before many others, as a ſpeciall man, to be a Captaine as it were, and one of the worthies of Iſrael, to venter further for the Lord, than a great many other ſhall doe, and to combat and bicker with the Deuill, euen at his owne weapon, his owne life. And it is the Cup likewiſe our bleſſed Sauiour begun to vs of, why who would not bee glad to pledge him? me thinkes hee ſhould thinke himſelfe highly graced, that may haue the firſt and the fulleſt draught, for this is a true drinking of an holy health, a ſpeciall potion for the health of our ſoules. And laſtly,

what

what a blessing is it, to haue those things which are punishments of sinne, turned into witnessings and testifications of the truth of God, to be a grace and a glory and an ornament to the Gospell of Christ? And for the hurt, that afflictions can doe vs, why we must know they are but like the furnace of Babilon, which burnt not the three children, no, not so much as scorched not the hayre of their heads, but only loosed their bandes. So all the hurt that afflictions do vs, is, but to loose the bands of our corruption, to purge and purifie vs from our sinnes, a most happy losse. A child seeing his Father cut a grape from the vine, lookes at it, and it seemes very prety vnto him, hee thinks it were pitie it should be prest; for then tis spoild: but the wise Father knowes that stamped it is the best, for if it should be let alone, it would rot presently: but being pressed it wil yeeld it own blood,

blood, that comfortable liquor which cheares the heart of man. Such children and fooles are we, we thinke if wee might ſerue God in peace and quietneſſe, without any ſtirre, all were well, whereas God our wiſe Father knowes if wee were let alone, we would be naught, we would rot in our corruptions, and therefore in his wiſedome hee lets vs be ſtamped in the wine-preſſe of afflictions, that wee may be made according to his minde, ſuch as may euen cheare his heart, and ſuch examples of conſtancie, as may euen draw vs on to the embracing of the truth. For the bloud of Martyrs hath been the ſeed of the Church, and neuer did the Church flourish ſo much as in time of perſecution. But alas poore ſilly ſoules that wee are, what cowardly hearts haue we? if a man giue vs but a diſgraceſull tearme, wee are ready with thoſe Diſciples, Ioh. 6. to leaue Chriſt, to

follow

follow him no more. What a daſtardly part is this to caſt away our weapons before we haue any blow? why we ſhould reioice we are counted worthy to ſuffer any thing for Chriſt, and wee ſhould perſuade our ſelues, that he that giues vs power to beare that, he will afterward giue vs courage to endure an harder brunt. And as for the wicked that delight in the perſecutiug and diſgracing of the Saints of God, let them learne hence what fooles they are, for whereas they thinke, they doe the worſt that can bee to Gods children, in mocking them, in diſgracing them, the truth is, they could not do them a greater pleaſure, for by this means, they make them more than conquerors: by this means they make them atcheiue a moſt glorious victorie, for let them know, that howſoeuer they can diſcerne nothing in the Saints of God but miſerie and baſeneſſe, and a life worthy to bee lothed, yet the truth

truth is that when they ſeem to them to bee at the loweſt ebbe, then are they indeed in the ſight of God, and in the feeling of their owne ſoules moſt glorious conquerors: inſomuch that, (as one ſaith well) Contraries may euen be predicated of them at the ſame inſtant, and that they may well be ſaid to be, the fouleſt, and the faireſt, the pooreſt & the richeſt, the fooliſheſt and the wiſeſt, the higheſt and the loweſt, the baſeſt and yet the nobleſt, the weakeſt & the ſtrongeſt. They are the fouleſt in that to the worlds eye, there is neither form nor beauty in them: and yet the faireſt, for they are the ſpouſe of Chriſt, his faire one, his loue, his doue, his beloued, the Kings daughter that is all glorious within. The pooreſt they be, for they vſe this world as though they vſed it not, and yet the richeſt, for they haue laid vp treaſure in heauen. The fooliſheſt, for ſuch God chuſeth to confound the wiſdom of

the wiſe, and yet the wiſeſt, for the feare of the Lord is true wiſdom, and to flee from euill the chiefe vnderſtanding. They be the baſeſt, as being deemed, the very refuſe and offſcouring of the world: and yet the nobleſt being the ſonnes of God, the heyrs of heauen. They are the weakeſt as being continually exerciſed with tribulation, anguiſh, perſecution, perill and ſword: and yet the ſtrongeſt, for in all theſe we are more than conquerors, through him that loued vs. So that me thinks, if it were for nothing elſe, then this, the wicked ſhould ceaſe to perſecute Gods children, namely, becauſe by this means, they greatly aduance them, they make them moſt glorious victors. I know there is neuer a wicked perſecuting man, but he would be loth to do any good to Gods children: if he knew any thing that would further their preferment, he would be ſure to reape it from them, if it lay in his power:

power: why then what a foole art thou to perſecute them? thou doſt by this means, make the graces of Gods ſpirit to ſhine more eminent in them thou giueſt them occaſions to maſter their corruptions, ſo that they are conquerors both ouer thee & themſelues, and get more ſtrength and puiſſance daily, fight more couragiouſly vnder the banner of Chriſt, & ſhall haue more garlands & wreaths of renowme ſet vpon their heads, then if they had not gone through thoſe brunts. So that in ſteed of doing them hurt, thou doeſt them a great pleaſure, making them heere to grow in grace like the Palme, which the more it is preſſed, the faſter it riſeth, & heereafter to expect a greater glory, for he that ouercomes with courage ſhall be crowned with Triumph, and haue thoſe ſpeciall prehe-minences that enſue ſuch a conqueſt. What hurt therefore canſt thou doe vnto vs? who euer thou art, that de-

lights to be doing with the Saints of God. What hurt? nay thou doſt vs much good, for thy curſes are turned into bleſſings, there is neither ſorcerie nor witchcraft againſt Iacob, and as Salomon ſayes, the very mercies of the wicked are cruelty; ſo we may well inuert the ſpeech, and ſay, that the crueltie of the wicked is mercy, through his mercy who hath loued vs, for wee are onely conquerors through him that loued vs. A word of which and ſo an end. The power of this victorie is from Chriſt, all our ſufficiencie is from him, by faith it is that we receiue it, his ſpirit infuſing that courage into vs, that makes vs play the men, and winne the field. His loue was the cauſe of all this good, for his loue to vs made him leaue heauen, the ſeat of his glory, & to deſcend to the earth, the footſtool of miſerie, and there to fight that ſame firſt bloudy field, and to giue Satan the foyle, ſince which time Satan

tan could neuer finally ouercome any of his choſen. Well then beloued did Chriſt come into the world to make vs conquerors? Did he deſcend from heauen, that hee might giue vs the victorie ouer all theſe enemies, Tribulation, Perſecution, &c. I that he did, our text ſayes ſo. And doe wee now celebrate the memoriall of that comming, the remẽbrance of his Natiuitie? I that wee do, for now is the time of that ſolemnitie. Why then my beloued wee muſt remember, ſo to keep this time of ſolemnitie, that we ſtill retayn our victorie, that we ſtill keepe the conqueſt that Chriſt hath purchaſed, for elſe it were a right mock-holy-day indeed, to celebrate the time of Chr: comming into the world, and to bereaue our ſelues of the end wherfore he came, of the benefit we reap by his comming. His end was, ſayes my text to make vs conquerors of all theſe our enemies, Tribul: Anguiſh,

&c. this was his end. We muſt then take heed, that we do not againe beſlaue our ſelues, to the commiſſion, to the entertainment of ſuch ſins, as may bring all theſe enemies in vpon vs againe, iuſtly for our ſinne, and ſubiect vs vnto them. If a Towne or a Citie ſhould keep a feſtiuall day in the memorie of ſome great victorie, their King had got, in the ouerthrow of their enemies, and ſhould in the meane time ſend forthoſe enemies that the King had put to flight, & bring them into the City, and not only ſo, but vrge thē to the banquet, & reioyce with them, & in them, and bid them welcome, and make them good cheere, and let them take poſſeſſion of it againe, would the King take this well thinke ye? would hee thinke it were a good remembrance of his venturing of his life for the ſafetie of that city? well quoth he; why it would ſo incenſe and enrage his ſpirits againſt them, that hee could

could not hold his hands, but presently as it is in the Gospell: hee would send forth his warriours, to slay those traitours and burne vp their city. Why thus the case stands with vs beloued. Christ our King the King of peace and glory, came downe from heauen to deliuer vs from the power of hell, from all our enemies, hee got the victory with valour, we now celebrate the time of his comming to conquer, if wee shall now celebrate it in passing the time, and solacing our selues with those sins, that he hath conquered, as intemperance, idlenesse wanton pastims, if we send for the enemies, that he hath subdued, and giue them possession againe, why what do we els but lose the victory, cashiere Christs conquest and mock his bloudshed? And what may we then look for but the fearful doome before named, that as we haue equalled those traitors in sinne, so we

may

may drinke as deepe of the punish-
ment? O therefore beloued, let vs
be wise, let our reioycing be such as
we may fit the time, spirituall reioy-
cing, let our mirth be such as may
stand with our victory, spirituall
mirth, not foolish laughter, which is
madnesse or worse, not iesting and
iybing which becomes not Saints,
not vnclean speeches, which should
not once be named among Christi-
ans, not winter tales, and foolish sto-
ries, the diuels chronicles, which
neuer need printing we can so well
remember them. Wherefore let vs
rather beloued, cheere vp our soules
in the spirituall memory of Christs
victory, of the victory of faith that
ouercomes the world. In the pre-
rogatiues of Christianity, which
are most singular, yet so that we al-
waies refer them to him that loued
vs, for we only enioy them through
him that loued vs. Let vs pray. &c.

FINIS.

CONCERNING Impoſition of hands.

A Sermon at the Lord Archbiſhop his viſitation Mottopolital, held *at Saint Marie Cray in Kent*, by the Biſhop of Rocheſter his *Grace Commiſſioner, the 7. of September laſt.*

Preached by *Richard Milborne* Doctor of Diuinitie, and Parſon of Seuen-*oke in Kent.*

LONDON
Printed for Matthew Law, and are to bee ſold at his ſhop dwelling at the ſigne *of the Fox in Pauls Church yard.*